tion of the country. The expedient by which they effected the change was a simple one ; indeed it was no other than that to which Ptolemy Euergetes had resorted for the same purpose. They merely intercalated one day at the end of every four years, thus equalizing within a small fraction four calendar years to four solar years. Henceforth the official and the natural calendars were in practical agreement The movable Egyptian year had been converted Into the fixed Alexandrian year, as it was called, which agreed with the Julian year in length and in its system of Intercalation, though it differed from that year in retaining the twelve equal Egyptian months and five supplementary days.[1] But while the new calendar received the sanction of law and regulated the business of government, the ancient calendar was too firmly established in popular usage to be at once displaced. Accordingly it survived for ages side by side with Its modern rival.[2] The spread of Christianity, which required a fixed year for the due observance of Its festivals, did much to promote the adoption of the new Alexandrian style, and by the beginning of the fifth century the ancient movable year of Egypt appears to have been not only dead but forgotten.[3]

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[1] On the Alexandrian year see L. II. Ideler, *Handbuch der maihematischen und tecluiischen Chronologic* i. 140 sqq. That admirable chronologer argued (pp. 153-161) that the innovation was introduced not, as had been commonly supposed, in 25 B.C., but in 30 B.C., the year in which Augustus defeated Mark Antony under

both years. See Brugsch, *Die Agyptologie* pp. 354 sq*

[3] L. Ideler, *op. cit.* i. 149-152. Macrobius thought that the Egyptians had always employed a solar year of 365J days *(Saturn. |. 12. 2,* i. 14. 3). The ancient calendar of the Mexicans resembled that of the Egyptians except that it was divided

into eighteen months
the walls of Alexandria and captured              of twenty days each
(instead of twelve
the city.     However, the question seems          months of thirty
days each), with five
to be still unsettled.     See F. K. Ginzel,       supplementary days
added at the end
*Handbuch der mathematiscJun und*                  of the year.
These supplementary
*technischen Chronologic,* i. 226 *sqq^*           days *(nemontemi]*
were deemed un-
who thinks it probable that the change             lucky :    nothing
was done on them :
was made in 26 B.C.    For the purposes            they were dedicated
to no deity ; and
of this study the precise date oif the             persons born on
them were considered
introduction of the Alexandrian year is            unfortunate.    See
B. de Sahagun,
not material.                                      *Histoire g&n&rale des*
*chases de la*
[2] In demotic the fixed Alexandrian               *Notmelle - J£spagne_t*
tracluite par D.
year is called "the year of the                    Jourdanet et
R. Simeon (Paris, 1880),
lonians," while the old movable year               pp. 50, 164; F. S.
Clavigero, *History*
is styled *'the year of the Egyptians."            *of Mexico* (London,
1807), i. 290.
Documents have been found which are                Unlike the
Egyptian calendar, how-
dated by the day and the month of                  ever, the Mexican
appears to have